

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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SKETCHES

OF SOME OF THE SPEECHES DELIVERED IN THE HOUSE OF COMMONS, ON THE 15TH 5TH MONTH, 1823.

(Concluded from page 102.)

Now, sir, let the house observe the moderation with which we proceed. We say, "Make no more slaves—desist from that iniquity—stop—abstain from an act, in itself as full of guilt, entailing in its consequences as much of misery, as any felony you can mention." We do not say, "Retrace your steps;" but "Stop." We do not say, "Make reparation for the wrong you have done;" but "Do no more wrong; go no further." Slave-trading and slavery, (for they are but two parts of the same act) are the greatest crime that any nation ever committed: and when that day comes, which shall disclose all secrets, and unveil all guilt, the broadest and blackest of all will be that, the first part of which is slavetrading, and the last part slavery; and no nation under heaven has ever been so deeply tainted with both the one and the other as we have been. To a nation thus steeped in this species of iniquity, can less be said than this: We do not ask that you should suffer punishment; we do not ask that you should undergo deep humiliation; we do not ask that you shall make reparation to those you have wronged: we do not even say, Cease to enjoy those acts of criminality which you have begun; but, Take the full benefit and fruition of past and present injustice; complete what you have commenced; screw from your slave all that his bones and his muscles will yield you; only stop there: and, when every slave now living shall have found repose in the grave, then let it be said, that the country is satiated with slavery, and has done with it for ever."

This after all is the main point. It secures, a distant indeed, but a certain extinction of slavery. And I give notice to his Majesty's Ministers—I give notice to the gentlemen connected with the West Indies, that if they concede every thing else, but withhold this, we shall not relax in our exertions. The public voice is with us; and I, for one, will never fail to call upon the public, loudly to express their opinion, till justice has so far prevailed as to pronounce that every child is entitled to liberty.

Now, for the existing slaves. Slaves they are. Slaves, I fear, they must too generally continue; but slaves, under a description of servitude considerably mitigated.

I cannot say I deserve any credit for abstaining to liberate them at the present moment. I must confess that if I conceived it were possible for the slaves to rise abruptly from their state of bondage, to the happier condition of freemen; if we could clothe them not only with the rights and privileges, but with the virtuous restraints of social life; if I did not know that the same system, which has reduced them to the condition of brutes, has brutalised their minds; if, in fact, I deemed them ripe for deliverance, my moderation, I confess, would be but small. I should say, "The sooner you cease from doing injustice and they from enduring it, the better." I should take no circuitous course; I should propose no tardy measures of amelioration; I should name no distant day of deliverance: but this night, at once and forever, I should propose to strike off their chains, and I should not wait one moment, from a conception that the master has the least shadow of a title to the person of the slave. But alas, sir! the slave is not ripe for liberty. The bitterest reproach that can be uttered against the system of slavery, that it debases the man, that it enfeebles his powers,

changes his character, that it expels all which is naturally good: this, its bitterest reproach, must be its protection. We are foiled by the very wickedness of the system. We are obliged to argue in a most vicious circle. We make him the man, worthless; and, because he is worthless we retain him as a slave. We make him a brute, and then allege his brutality as a valid reason for withholding his rights.

Now one word as to the right of the master. There are persons, (not in this house, I trust,) whose notions of justice are so confused and confounded by slavery as to suppose that the planter has something like an honest title to the person of the slave. We have been so long accustomed to talk of "my slave," and "your slave," and what he will fetch if sold, that we are apt to imagine that he is really yours or mine, and that we have a substantial right to keep or sell him. Then let us just for a moment fathom this right. Here is a certain valuable commodity; and here are two claimants for it—a white man and a black man. The white man says "It is mine," and the black man says "It is mine." Now, the question is, if every man had his own, to whom would that black body belong? The claim of the black man to his own body, is just this—Nature gave it him. He holds it by the grant of God. That compound of bone and muscle is his, by the most irreproachable of all titles—a title which admits not, what every other species of title admits—a suspicion of violence, or fraud, or irregularity. Will any man say, he came by his body in an illegal manner? Does any man suspect, that he played the knave, and purloined his limbs? I do not mean to say the negro is a thief; but he must be a very subtle thief indeed, if he stole even so much as his own little finger.

At least, you will admit this—the negro has a pretty good *prima facie* claim to his own person. If any man thinks he has a better, the *onus probandi* is on him. Then we come to the claim of the white man. What is the foundation of your right? It shall be the best that can be conceived. You received him from your father. Very good. Your father bought him of a neighbouring planter. Very good. That planter bought him of a trader at the Kingston Slave-market; and that trader bought him of a man-merchant in Africa. So far you are quite safe! How did the man merchant acquire him? He stole him—he kidnapped him! The very root of your claim is robbery, violence, inconceivable wickedness. If any thing on earth was ever proved by evidence, it was proved, before the Slave-trade Committee, that the method of obtaining slaves in Africa was robbery, man-stealing, and murder. Your pure title rests on these sacred foundations! If your slave came direct from Africa, your right to his person is absolutely nothing. But your claim to the child born in Jamaica is, (if I may use the expression,) less still. The new-born infant has done—can have done—nothing to forfeit his right to freedom. And to talk about rights, justice, equity, and law as connected with slavery, is to talk down-right nonsense. If we had no interest in the case, and were only speaking of the conduct of another nation, we should speak of slavery, as we now speak of slave-trading; that is, we should call it rank, naked, flagrant, undistinguished injustice.

But when I say, that the planter has no claim against the slave, I do not say that he has no claim against the British nation. If slavery be an injustice, it is an injustice which has been licensed by British law. But, whatever may be the claim of the planter against the British government, he can pretend to have none to the person of a child because he happens to be born of negro parents.

I will now take the liberty of reading a short extract of a letter which, on the 11th of last April, I addressed to my honourable friend opposite, in order to put lord Bathurst, and his majesty's government, in full possession of our views and intentions on this subject:

"The subject divides itself into two; the condition of the existing slaves, and the condition of their children. With regard to the former, I wish the following improvement:—

"1. That the slave should be attached to the island, and, under modifications, to the soil.
"2. That they cease to be chattels in the eye of the law.
"3. That their testimony may be received, *quantum valeat*.
"4. That when any one lays in his claim to the services of a negro, the *onus probandi* should rest on the claimant.
"5. That all obstructions to manumissions should be removed.

"6. That the provisions of the Spanish law, (fixing by competent authority the value of the slave, and allowing him to purchase a day at a time,) should be introduced.
"7. That no governor, judge, or attorney-general should be a slave-owner.
"8. That an effectual provision should be made for the religious instruction of the slave.
"9. That marriage should be enforced and sanctioned.
"10. That the Sunday should be devoted by the slave to repose and religious instruction; and that other time should be allotted for the cultivation of his provision grounds.
"11. That some (but what I cannot say,) measures should be taken to restrain the authority of the master, in punishing his untried slave, and that some substitute should be found for the driving system.

"These are the proposed qualifications of the existing slavery. But I am far more anxiously bent upon the extinction of slavery altogether, by rendering all the negro children, born after a certain day, free. For them it will be necessary to provide education. God grant that his Majesty's Ministers may be disposed to accomplish these objects, or to permit others to accomplish them."

For all the blood spilt in African wars fomented by English capital—for civil war which we contrived to render interminable—for all the villages set in flames by the contending parties—for all the horrors and the terrors of these poor creatures, roused from their rest by the yells of the man-hunter whom we sent—for civilization excluded—for the gentle arts which embellish life, excluded—for honest and harmless commerce excluded—for christianity and all that it comprehends, expelled for two centuries from Africa—for the tens and tens of thousands of men murdered in these midnight murders—for the tens and tens of thousands suffocated in the holds of our slave ships; for the tens and tens of thousands of emaciated beings, cast ashore in the West Indies; emaciated beings, "refuse men," (for such was the mercantile phrase,) lingering to a cruel death—for the tens and tens of thousands still more unhappy who, surviving, lived on to perpetual slavery, to the whip of the taskmaster, to ignorance, to crime, to heathen darkness—for all these, we owe large and liberal atonement. And I do thank God, we still have it in our power to sweeten a little the bitterness of captivity—to give the slaves of the West Indies something to render life more endurable—to give them something like justice and protection—to interpose a jury between the negro and the brutality of his master's servant—to declare that the slave shall not be torn from the cottage he has built, from the children he has reared, from the female whom he loves—above all, for that is effectual compensation, we may give him the truths of the christian religion, which, as yet, we have withheld.

For his children there is a wider range of recompense. We may strip them of every vestige of servitude; and, by taking upon ourselves, for a season, the whole burthen of their maintenance, education, and religious instruction, we may raise them into a happy, contented, enlightened free peasantry. I conclude as I concluded my letter to lord Bathurst—God grant that his majesty's Ministers may be disposed to accomplish these objects, or to permit others to accomplish them!—I move,

"That the state of slavery is repugnant to the principles of the British constitution, and of the christian religion; and that it ought to be gradually abolished throughout the British colonies, with as much expedition as may be found consistent with a due regard to the well being of the parties concerned."

WILLIAM SMITH.—It is not my intention at this period, and after what has been already said, to go into details: but I feel disposed to contend against some of the most material points adverted to by the honourable gentleman. As to the first settlement of the colonies, it is a long way indeed for the honourable gentleman to look back; and I confess I see no necessity for it, since it makes nothing for his argument. I shall not follow him thither, but when he tells us, that the emancipation of the villeins, and the destruction of feudal tenures, was the work of many ages I must ask whether gentlemen really do think, that now in the nineteenth century, we are to make no quicker progress in the annihilation of slavery? and when we know, too, that it is held in destination by the whole British people? Have we no additional lights to guide us in 1823, beyond those which were possessed in 1400? We know, in point of fact, that at

that time the trade in slaves between Bristol and Ireland had scarcely ceased. In the 18th century, it is an unquestionable fact, that Englishmen were kidnapped on the shores of the Bristol Channel, then taken to Ireland, and there actually sold as slaves until the practice was put an end to by the Irish themselves—on account of its acknowledged inhumanity.

But I beg leave upon this, and every occasion when an opportunity offers, to enter my strongest and most indignant protest against the doctrine of treating man as the property of man; and never will admit that claims of a nature so immoral and extravagant, are to be treated with as much delicacy as private rights of a legitimate description. As long as we suffer ourselves, or any person or persons connected with us, or dependent upon us, to apprehend that it is possible to hold the same unconditional property in their fellow-men as in any other species of production—until this impious opinion, destructive of all the distinctions which the Almighty has established between man and brute, is removed so completely that not a trace of it shall remain, the march of amelioration in the condition of the negroes will be slow indeed.

—Brougham.—In Jamaica too, I am told, all is perfect; and that the negro, who must be allowed to be the best judge of his own happiness, is perfectly contented with his lot—so well contented that he ought not change it. But, unfortunately for this assertion, it appears, from consulting a single page of the Jamaica gazettes, that it cannot be supported. It is curious enough to observe the broad and most unequivocal contradiction given by these gazettes to this grave statement of the Jamaica Assembly—for it thence appears that many of the negroes have shown a most pointed desire to change their happy situation. In a single page of these gazettes there are no less than fifty "Runaways"—persons quitting this enviable situation, not only with a certainty of privations, but at the risk of all the severe penalties which attach to their crime. But let us look to one of the advertisements: "For sale, 140 head of horned cattle"—I beg pardon of the house; that is not the paragraph I allude to. It is the next column which contains a long list of "Run-aways."—"Cecilia, young Creole negro woman"—It has been said that young women are never known to be punished in these realms of negro bliss, where they are so much better off than in their own country, that they ought to bless their stars that they have been taken from it. Such is the kind of language to which our ears have been accustomed on the subject of negro slavery, from the beginning of this controversy to the present day; but it proves a great deal too much, and consequently proves nothing. But facts must always bear down such arguments; and the very papers I have in my hand, while they describe the persons of the fugitives, distinguishing them by their various marks and brands—the badges of the sufferings and the degradations to which these unhappy beings have been exposed—speak volumes on the subject. But to proceed—"Cecilia, a young Creole woman, five feet high, marked, (branded!) S. M. and W. S. on top, or right shoulder, belonging to the estate of John Stevens." Then here is another, who "says he is free, but has no documents to prove his freedom." Then come several others, described by various marks, and marks on different parts of their bodies. Many have "lost several of their front teeth;" others are described as being marked with letters in a diamond on the shoulders and breasts, and having sores on the arms or legs, and scars on their face or shoulders, with marks of flogging on their backs. And so they go through all the sores, marks, and brands, and traces of the cart-whip, which distinguish these happy individuals, who, though we are told they are so contented, are yet, somehow or other, so insensible of their own bliss, that they will run away from their kindhearted, humane masters, by whom we have been told, too, that the whip is now in nearly total disuse.

I cannot but express my great astonishment that the right honourable gentleman should have compared the negro slaves in the West Indies with the Roman domestic slaves of antiquity. And I am the more surprised when I reflect on the classical taste and profound classical knowledge for which the right honourable gentleman is so remarkable. There are certainly some points in which the condition of the West India slaves resemble those of antiquity; but, speaking generally, the two states do not admit of a comparison. Will any man say, that in a

country where the land was tilled by freemen, as amongst the ancients, it was possible the same habitual cruelty and severity of exaction could prevail, as in those colonies, where men are compelled by the whip, by mere brute force, to cultivate the soil, and where habitual dread of the lash stands engraven on the very front of the system as the sole motive of exertion? Not that I mean to assert that the whip is always used, any more than the whip of a waggoner is always in use; but what I assert is, that the slaves on plantations are worked by placing the men and the women, of various degrees of strength and capacity, in a line, in which they are compelled to toil by the imminent fear of the lash being applied to their backs; and it is applied, as often as their laxity of exertion may seem to render it necessary. Such a system, I say, converts a man into a brute animal. All the noble feelings and energies of our nature, and almost all traces of humanity, are eradicated by this base practice, by which the man is made to work, and act, and move at the will of another, and is thus of necessity reduced to the level of a brute; it is a practice which makes its appeal, not to the qualities which distinguish him from the beasts of the field, but to those which he shares in common with them.

LORD ALTHORP.—The honourable member for Sandwich has stated broadly, and has quoted various documents to prove it, that the slave is perfectly contented and happy. If we look only to the clothing and food allowed to these unfortunate beings, it is enough to convince any reasonable man, without further investigation, of the necessity of an alteration in the present system; and it is idle to the last degree to talk of the happiness and comfort enjoyed by them that they have even refused to take advantage of an offer of their liberty, and have preferred to live and die in slavery. If the object were to prove the low estate to which, as moral creatures, these beings have been reduced, nothing could be stronger than this single statement. Good God! can it be imagined for a moment, that a man, possessing the least particle of the sympathies and affections of his species, should prefer to doom himself without remorse to slavery for life; that he should doom his children after him, from generation to generation, to be born, to live and die in the bonds of slavery; that he should doom for ever his sons to the lash of the slave-driver, and expose his daughters to the will and power of a cruel task master, who might at pleasure subject them to his wanton lust? If any thing, I say, can raise feelings of indignation and horror in the breast, it would be the knowledge of such a fact as this. But what must be the feelings of a free-born Englishman, enjoying the glorious blessings of freedom, on hearing such a statement as this? The coldest heart could not but be keenly affected by it; and even those who are most interested in the question must sympathize with the general feeling of the country.

F. Buxton, in reply.—The honourable gentleman is in error, when he says I never alluded to compensation. But what if I had not? Is there no difference between a vested interest in a house or a tenement and a vested interest in a human being? No difference between a right to bricks and mortar and a right to the flesh of man—a right to torture his body and to degrade his mind at your good will and pleasure? There is this difference,—the right to the house originates in law, and is reasonable to justice; the claim, (for I will not call it a right,) to the man, originated in robbery, and is an outrage upon every tenet of religion.

The right hon. gentleman (Mr. Canning) complains of my language in having referred to the slave trade. "Why," he asks, "do you recall the horrors of that odious and abolished practice?" For this plain reason, that your title to a slave is founded on that practice. By the slave trade you obtained him. Upon that practice now reprobated, and now by us abolished, your claim is founded. Every reproach uttered against slave trading impeaches your title to the slave. You say the man is your property. I ask in reply how did you obtain that property? And you are driven to the necessity of acknowledging that it was gained by the blackest of crimes—by that act which the British parliament stigmatized as "contrary to the principles of justice, humanity and sound policy;" by that act which even the assembled Monarchs of Europe, (not suspected of two ardent a love of liberty,) describe as "desolating Africa, degrading Europe, and afflicting humanity," and as "repugnant to the principles of humanity and universal morality."

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has complained most loudly of my having stated there is no danger to be apprehended in the West Indies. Give me leave to say the honourable gentleman is as inaccurate in this as in his former assertion; For I stated that I expected nothing else but danger in the West Indies. I said, if I recollect right, that wherever there is slavery there is danger. I told you that if you wanted to be safe you must be just; that the price you pay for your injustice is your insecurity. I know there is danger. Danger! Why? because the few inflic, and the multitude suffer gross injustice. But I confess it does appear to me to be the most extraordinary of all arguments, to contend that the danger arises not from slavery itself, but from the discussion of slavery in this house. What, then, does the slave require any hint from us that he is a slave, and that slavery is of all conditions the most miserable? Why, sir, he hears this; he feels it too, in all around him. He sees his harsh uncompensated labor; he hears the crack of the whip; he feels, he writes under the lash. Does not this betray the secret? This is no flattery; these are counsellors which feelingly persuade him what he is. He sees the mother of his children stripped naked before the gang of male negroes, and flogged unmercifully; he sees his children sent to market to be sold for the best price they will fetch; he sees himself, not a man but a thing; by West Indian law, a chattel, an implement of husbandry, a machine to produce sugar, a beast of burden! And will any man tell me that the negro with all this staring him in the face, flashing in his eyes, whether he rises in the morning or goes to bed at night, never dreams that there is injustice in such treatment, till he seats himself down to the perusal of an English newspaper, and there, to his astonishment, discovers that there are enthusiasts in England, who from the bottom of their hearts deplore, and even more than they deplore, abhor all Negro Slavery? There are such enthusiasts; I am one of them; and while we breathe, we will never abandon the cause, till that thing, that chattel, is reinstated in all the privileges of man.

The Original resolution having been withdrawn, the question was put by the Speaker upon the following amendment, proposed by G. Canning, Esq. one of his Majesty's Ministers, and carried UNANIMOUSLY.

"1st. That it is expedient to adopt effectual and decisive measures for ameliorating the condition of the slave population in his Majesty's colonies.

"2d. That through a determined and preserving, but judicious and temperate enforcement of such measures, this house looks forward to a progressive improvement in the character of the slave population, such as may prepare them for a participation in those civil rights and privileges which are enjoyed by other classes of his Majesty's subjects.

"3d. That this house is anxious for the accomplishment of this purpose at the earliest period that they may be compatible with the well-being of the slaves, the safety of the colonies, and with a fair and equitable consideration of the interests of all parties concerned therein.

"4th. That these resolutions be laid before his Majesty."

From the N. H. Religious Intelligencer.
MEMOIR OF GEORGE BURRITT.
We feel grateful for the privilege of publishing the following letter.—It is written by E. H. Burritt, Esq. of Georgia, to his parents in Connecticut, communicating in a very delicate and affectionate manner, the affecting and triumphant death of a younger brother.

Columbia Co. Georgia, 27th Aug. 1824.

DEAR PARENTS,—
In your letter to George, which I took the liberty to open, you seem still to express a fond and ardent anxiety to see and to enjoy once more, the consolation of those filial endearments with which he was wont to cheer your steps as you trod the vale of sorrow, infirmity and tears. It has been his steady and firm resolution, through the indulgence of Providence to return at the expiration of his school, next winter to the land of his father's and to the bosom of his friends and kindred. But experience teaches us by daily disasters, that the hopes of mortals are, for wise purposes, often blasted in this changing, dying world.

I also have resolved to visit you, the Lord willing within a few months: To see and comfort you, and to be with you as a kind of present help; but I said, all things are uncertain.—It is very sickly here, and many die. I am myself unwell while I write. So that we ought to say, if the Lord will, we will do this or that. If it be so ordered that I may never more behold the face of those who gave me being, and watched over my infancy—who learnt my feet the way to the house of God, and taught my tongue to fear him, then may the Most Merciful grant that all your precepts and examples—your timely warnings and counsels—your prayers and tears and labours of love may be like seed sown in good ground, and bring forth fruit unto eternal life! Yes, my dear parents, have you not already seen some of this fruit bud and blossom in the lives of several of your children, as a pledge that your prayers have been answered?

Since George has been with me in

Georgia, how often and with what filial devotion have we sat together and dwelt on that overflowing tenderness which watched over the forwardness of our childhood, and inclined our feet to the paths of wisdom. What an unspeakable blessing it may prove in the hour of death to have been born and nurtured by pious parents! What are the proudest titles and monuments of learning when weighed in the balance with a pious education.

Whatever may be your innumerable anxieties my dear parents, for the well-being of your children, doubtless your supreme desire is, that they may fear God and keep his commandments, and die in hope of a blessed immortality beyond the grave. I remember, several years ago, when my brother was sick, you said how much you was borne up by this consideration in that trying day; and when he grew more sick and waxed worse—and apparently near his end, and you beheld how the lad triumphed in faith and hope, and as he sought to lean upon the Saviour's arm he found comfort and resignation; you said then having seen that the Lord had shewn you such tokens of his acceptance, that you could give up George without a murmur whenever 'twas God's will to take him to himself.

Come then my father, come my mother, come brothers and sisters, and let the same divine tokens of his Master's acceptance support you now—for he is this day with him in Paradise.

I saw that the great anchor of the soul, the Christian's hope, held him serene and unshaken, & while the waves of mortality broke over him, did faith set to guide, with her radiant eye fixed steady & immovable on something beyond the scene, that like a light shining in a dark place, seemed to beckon, "onward." He held my hand in his, until he arrived at the river's brink: "How welcome is that voice," said he; "It whispers to me, be of good cheer—for when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." O how he longed to have his passport signed and be dismissed! The silver cord was loosed by unperceived degrees; till all was still: "sure" said I "the last end of the good man is peace."

Some hours before his death, a friend came in to enquire, if he had obtained no relief? No, said he: the foe, like a staunch murderer pursues me close through every lane of my life. Soon after, when about to pray, it was intimated to him that several persons had approached the door, and were about entering; to which he replied in the impressive words of Johnson to Dr. Dodd:—"Outward circumstances, the eyes and the thoughts of men, are below the notice of an immortal being about to stand the trial for Eternity, before the supreme Judge of heaven and earth." A few minutes before his last, I asked him, what word, or memorial he would leave for his parents? Tell them I die in faith and hope; and admitted as I trust I shall be to a happy immortality, I shall hail their arrival with unspeakable transport, and rejoice to acknowledge them as my dear parents and my best earthly friends. I feel in this trying hour what unspeakable blessings I have enjoyed from the good effects of their pious anxiety for my spiritual welfare. Yet a little while, and I trust to see them again, where all tears shall be wiped away, and all sorrow forgotten in swelling anthems with the redeemed—unto Him, that loved us; and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and forever.

Here his voice failed—he uttered one faint "farewell," and closed his eyes forever!

And now my soul is exceeding sorrowful; I cannot write you more at present; in my next you may expect some more minute particulars of his sickness, conversation and death. Meanwhile I remain your sorrowful

E. H. BURRITT.

METHODIST EPISCOPAL CHURCH IN UPPER CANADA.

It seems that a petition signed by great numbers of Methodists in the Bay of Quinte District, Upper Canada, was presented to the Methodist Conference convened at Baltimore in May last, praying that they might be set off as an Independent Church. For some reason or reasons, this request was denied. In consequence of the rejection of the petition by the conference, the Elders, Deacons and preachers of the Bay of Quinte District, in Upper Canada, have published a manifesto, declaring themselves an Independent Church, to be known by the name of *The Wesleyan Methodist Episcopal Canadian Church*, and renouncing all authority which the United States or Europe, now claim, or may hereafter claim over them.—*Bos. Telegraph*.

REWARDS OFFERED!

The following notices are extracted from the Brighton Herald of January 3, 1824.

An elegant and commodious house, situate in Brighton, will be given to any individual who can adduce proof of his having realized a single farthing by evading payment of the King's duties, or by smuggling transactions; or to him who can bring forward testimony of his having got rich by working on the Sabbath Day. Letters (post paid) addressed to the Editor of the Brighton Herald, will experience due attention, and the utmost secrecy be observed.

A handsome annuity for life, will be granted to any individual who can furnish undeniable proof of his having ruined himself or injured his family by acts of benevolence.—*Letters*

(post paid) to be addressed to the Editor of the Brighton Herald.

We do not understand that any claimants for the rewards offered have yet appeared.

CHURCH MISSIONARY SOCIETY.

On the fourth of May, was held the 24th Anniversary of this important institution. The company assembled on the occasion is spoken of as even more numerous and respectable than on former occasions.

At an early hour the chair was taken by Lord Gambier, who opened the meeting by briefly stating the great benefits of the Institution, and exhorting to perseverance in the glorious undertaking.

After the reading of the Report, its acceptance was moved by Lord Barham, and seconded by the Rt. Hon. Charles Grant, M. P. Lord Gathorpe then proposed a resolution expressing the sympathy of this meeting with the sufferings of their missionaries at Sierra Leone, &c. Each of these gentlemen accompanied their motions with suitable remarks.

The resolution moved by Lord C. was seconded by H. F. Buxton, Esq. M. P. whose speech embraced a history of the colony at Sierra Leone, in the course of which he read the report of Mr. Bacon, formerly agent to the American Colonization Society, written in the year 1821. Mr. Buxton concluded his address by a series of remarks in the vindication of the negro character.

In offering the third resolution, the Lord Bishop of Lichfield and Coventry, pointed out the great want of religious establishments in the West India Islands, and contrasted them with the visible improvements made within the last ten years in the East Indies. "He hoped to see the resident clergyman and the missionary go hand in hand in the glorious undertaking. Then ultimately would the Jamaica settler come here, not to be looking for additional powers for the future, nor complaint for the past, but to join and give thanks to Mr. Wilberforce, for his zealous exertions in the course of humanity." His Lordship's observations were received with great manifestations of applause.

Maj. Phipps of the Bengal establishment spoke next. After stating that he had spent twenty-two years in Bengal, and had travelled in the country annually at least 3000 miles, he contrasted its present state with the period of his first acquaintance with it, and dwelt on the success of the schools which had been instituted there by the benevolence of this Association.

Addresses were also delivered by many other gentlemen present.

From the Report read at the fifth Anniversary of the British Home Missionary Society, which was of the most gratifying character, it appears that the receipts of the year amounted to upwards of 6,600! Several liberal donations were mentioned, one amounting to 500l. (\$2,220.)

A great number of Clergymen and other gentlemen addressed the meeting, and among them the Rev. Mr. Elliot, lately associated with Mr. Smith of Demerara.

This meeting was held at Spa-fields Chapel, and the platform was crowded with ministers of all denominations.

The collections and donations on the occasion were nearly 400l. (\$1,776.)

N. Y. Rel. Chron.

Evil Company.—How deplorable are the effects of bad company. Can I associate with heretics, and be accounted orthodox? Or with drunkards, and be accounted sober and temperate? Or with the profane and the impure, and be accounted pious and holy? No! Spectators will argue from practices to principles, and think, of necessity, that I am such a one as my companions. How can modesty be learned from impudence, or temperance from debauchery, or reverence for an oath, from a profane and customary swearer? This were to bring light from darkness, or to gather grapes from thorns, or figs from thistles. But the most miserable effect of bad company is the loss of the soul. This loss is so great, that the gain of the whole world cannot compensate for it; much less can the frothy delights of a filthy conversation; and the surfeits and excesses of sensual pleasure. What tragical outcries do we hear towards the close of life! What bitter complaints of mispending time and neglecting opportunities!—Bad company is the general plea of malefactors, the dying speech at an execution, and the last warning to surviving spectators. It is the anguish and torment of a sick bed, and the lamentation of an expiring sinner; the forerunner of judgment, and the earnest of damnation.

ARIANISM.

Below will be found an extract from *Hawes Church History* showing the origin of Arianism. Vol. 1st page 234.

A fouler plague, and of more fatal consequence, by the extent and continuance of the contagion, burst forth from Arius, a presbyter of the church of Alexandria, An. Dom. 270. He was a man of grave deportment, irreproachable manners, and an acute disputant. He was of the school of Origen, the prolific father of heresy, the offspring of false philosophy and human reasonings. The famous Eusebius had trod in the same crooked path, and his platonic system had begun to degrade

the Son, from co-equality, whilst he seemed to admit co-eternity with the Father. Arius advanced with a larger stride, asserting, that before he was begotten, he had no existence; that he had a beginning, and was created from non-existence.

Yet Arius used such ambiguous and high-sounding titles of veneration, adoration, and deity, as to cast a mist over the degrading debasement, with which he wished to envelope our great God and Saviour, Jesus Christ. Proud reasoners from that day to this, from Origen to Dr. Priestley, have moved downwards through all the gradations and shades of distinction, between essential deity, and the mere man Christ Jesus; but the difference is vastly less important than it appears. The infinite distance between self-existent, and created Godhead, renders every subsequent gradation from a nominal god, to no god at all, inconsiderable. The first step is the essential heresy. Dr. Clarke is as much a blasphemer as Socinus. As none can adequately know the things of God, but the Spirit of God, we display as much our pride as our folly, when we presume to comprehend fully either the nature of God, or the mode of his existence. The imbecility of the human intellect reaches not these deep things of God; and whoever, vainly puffed up of his fleshy mind, supposes the exertions of his natural reason fully equal to the perfect comprehension of all revealed truth will ever grope for the wall as blind; and alienated from the life of God, the deep corruption, and the desperate wickedness of his heart, must alike prevent him from submitting to the righteousness of God, for justification to life, deceived by an imaginary power of human ability to walk and to please God. From all such, the great lines of incarnate Deity, his atonement and grace cannot but be hidden, and must be rejected as superfluous.

The opinions of Arius were too congenial with the pride of human wisdom not to find multitudes of defenders. Disputes enlarged the number among the wise and philosophic; who eager to distinguish their acuteness, by definitions, and by attempts to make that clear and consistent with a supposed reason, which must be incomprehensible, because above it, spread the Arian heresy, for which the platonic philosophy had prepared, and deluged the Christian world with this fatal error.

AN ACTUAL LIVING PIGMY.

From the London Literary Gazette.

"Seeing is believing," and upon my conscience, unless I had seen the Sicilian Dwarf with my own eyes, I could not have credited so extraordinary a variety in human nature. This creature is a female, and of the name of Crachami; a Sicilian by birth, and now within a few months of being ten years old. But it is impossible to describe the miracle of her appearance, or its effect upon the mind. To see rationally, sportiveness, intelligence, all the faculties of humanity, in a being so inconceivably below the standard at which we have ever witnessed them, so overturns all previous impressions, that even with the fact before us, we doubt the evidence of our own senses. A tolerable sized doll, acting and speaking, would not astonish us so much—for nature is, in this instance, far more wonderful than art could be. Only imagine a creature about half as large as a newborn infant; in all parts and lineaments, uttering words in a strange unearthly voice, understanding what you say, and replying to your questions: imagine, I say, this figure, of about nineteen inches in height, and five pounds in weight, and you have some idea of this extraordinary phenomenon. And the more you look, the more you reflect, the more incredible it appears that this can be real. But true it is: here is the fairy of your superstition in actual life; here is the pigmy of ancient mythology brought down to your own day. The expression of her countenance varies with whatever affects her mind, (for, on my faith, there is a mind and soul in this diminutive frame!) her beautiful tiny hand (for the forefinger of which, the ring of a very small shirt button would be much too wide around) has all the motions and graces which are found in the same member of a lovely woman; she displays her fondness for finery, she likes her drop of wine, she shows her displeasures, she chooses and rejects; in fine, she is as perfect as a common child of the same age. Her walk is rather tottering, and her voice (as I have said) very remarkable. Her general appearance is not unpleasant, though there is a little of the simian in the form of the features; her health is good, and her body, limbs, &c. are complete.

I shall visit her again and again, for she is to me the wonder of wonders. I took her up, caressed, and saluted her; and it was most laughable to see her resent the latter freedom, wiping her cheek, and expressing her dislike of the rough chin. But her great antipathy is to doctors; these have offended her by examining her too minutely, and whenever they are mentioned, she doubles her gibber of a fist, and manifests her decided displeasure. Of her trinkets she seems very proud, taking off her ring to show it and pointing to her ear-rings, with the joy-

ous exclamation of "Very pretty!" for she has already learnt a little English. But go and see her, or you never can conceive the true meaning of Milton's phrase "Minion of nature."

Extract of a letter from a gentleman in Cincinnati, Ohio, to his friend in this city, dated May 30, 1824.

Dear Brother,

Since the return of the Rev. Mr. B. from New-Orleans, about two months since, a serious attention seems to have taken place in the congregation, and the church has been unusually watered and refreshed. Three Sabbath since he baptized seven persons, and several were received by letter.—You will, I think, be surprised, and participate in the comfort and satisfaction I feel, when I tell you that—

was of the number; that she has followed the example of Him who said, "thus it becometh us to fulfil all righteousness." She did not come forward until she was obliged to, from the convicting evidence of truth upon her mind. I had always been apprehensive that she would be unduly influenced by me in this thing; and although I believed she would ultimately come forward in baptism, I have carefully avoided using any influence other than in pointing her to the Word of God, and requesting her to take that word as her guide and counsellor. This she has done, and I doubt not has been guided by the Divine Spirit in her enquiry on the subject; and has been led cordially and joyfully to embrace the truth in reference to this ordinance; and she is now astonished that she could not before have seen the beauty and fitness of the figure, and its strong analogy to the thing signified—the death, burial, and resurrection of our Saviour. She often says, how much to be regretted it is, that Christians should deny themselves the pleasure and the honour of being baptized after the manner of Christ. For many days after her baptism, her soul was elevated above the things of the world, and she enjoyed a delightful and animating assurance of her adoption. She has really, like him whom Philip baptized, gone on her way rejoicing; her soul has been greatly strengthened in this ordinance, and she has been enabled to glory in the cross of Christ; so much so, that all her friends and acquaintances have taken knowledge of her, that she had been with Jesus, and that she enjoys communion with him from day to day.

On Friday afternoon of last week, we assembled at 6 o'clock at our covenant meeting, and you will rejoice when we tell you that twelve persons, born as we trust from above principally within a few weeks, came forward and related the dealings of God with their souls. They told, each of them, a simple tale; that their souls had been in trouble because they felt that they were sinners in the sight of God, and for a season they saw no way of reconciliation with him or escape from his indignation which they plainly saw was directed towards them. While humbled and in supplication before God, they have felt their souls emancipated from the thralldom of sin; the sun of righteousness has arisen upon their souls, their feet have been taken from the horrible pit of miry clay, and a new song has been put into their mouths and they came forward with the language of David in their hearts and on their lips; "come all ye that fear the Lord and I will tell you what he has done for my soul!" for he hath delivered my soul from death, mine eyes from tears and my feet from falling."

DEISM RENOUNCED.

Some time since we inserted Mr. Nightingale's Recantation of Socinianism; we have now the pleasure to publish Mr. Hone's renouncement of Deism in these words.

"It is said that 'many persons commence religions at first, they don't know why, and with a blind zeal persist in a religion which is they know not what.' I am not among that number; for it was by patient research and painful process that I arrived at the clear evidence for the truth of Christianity, which, if sincerely and diligently sought, is found to be irresistible. My religion is the religion of the New Testament. As taught and explained by Christ himself, it is the perfection of all knowledge, 'which is, and which was, and which is to come.' It is infinite wisdom. It is a pure principle, a mental illumination, which however dimmed by the care and conflicts of the world, shines out in the solitude of the closet when the eye turns inward. As regards conduct in life, it is the being held in a bond to do justice, love mercy, and practice universal charity."—*Apertion Answered*; an Explanatory Statement, &c. by W. Hone, p. 66.

—*London. Ecan. Mag.*

CONVERSION OF A DEIST.

Francis Junius the younger was a considerable scholar, but by no means prejudiced in favour of the Scriptures, as appears by his own account, which is as follows:—

"My father, who was frequently reading the New Testament, and had long observed with grief the progress I had made in infidelity, had put that book into my way in that library of his, in order to attract my attention, if it might please God to bless his design, though without giving me the least intimation of it. Here, therefore, I unwittingly opened the New Testament, thus providentially laid before me. At the very first view, as I was deeply engaged in other thoughts, that grand chapter of the evangelist and apostle presented itself to me, *In the beginning was the word, &c.* I read part of the chapter, and was so affected in reading it, that I became instantly struck with the divinity of the argument, and the majesty and authority of the composition, as infinitely surpassing the highest flights of human eloquence. My body shuddered; my mind was all amazement; and I was so agitated the whole day, that I scarce knew who I was. 'Thou didst remember me, O Lord my God,' according to thy boundless mercy, and didst bring back the lost sheep to thy flock! From that day, God wrought so mightily in me by the power of his Spirit, I began to have less relish for all other studies and pursuits, and bent myself with greater ardour and attention to every thing which had a relation to God."—*London. Evan. Mag.*

CHRISTIAN SECRETARY.

HARTFORD, TUESDAY, AUGUST 3, 1824.

The new Baptist Meeting-house in New-Haven, was opened for the worship of God on Tuesday of last week; an appropriate and interesting discourse was delivered on the occasion by brother B. M. Hill, the pastor of the Church. The concourse of people assembled on the occasion was very large and attentive, and a deep interest appeared to be taken in the prospects of the society. Brother Hill was assisted in the performance of the devotional exercises, by brothers Henry Lines of New-Haven, and Isaac Merriam of Bristol.

This meeting-house occupies a very conspicuous site in the south-east part of the city, and is eligibly situated for collecting an audience, and we are happy in perceiving that the edifice though commodious and elegant, is free from that extravagance which often grieves the devout mind, and brings lasting embarrassments upon the society. It is expected that some additions are about to be made to the Church by baptism.

Public worship was attended in the evening after the opening of the house, by a large and solemn assembly.

Great improvements have recently been made in the society, in the science of sacred music, under the tuition of Mr. Cole of New-York, who was present on the occasion, and conducted that part of worship.

We very much regret that the communication sent to this office, giving notice of the time of opening the Baptist Meeting-house in New-Haven, was mislaid, and consequently not inserted in our paper in time.

We have received the first number of the American Sunday School Magazine published in Philadelphia by the American Sunday School Union.

We think well of the design and execution of the publication, and hope it may receive a competent share of the public patronage.

NOTICE.

To Subscribers and Agents.

A number of complaints have recently been made of the failure of papers, conveyed by the stage and post-office; particularly the post-office. In order to remedy this evil, so far as practicable, those of our patrons who are disappointed in this way in the receipt of their papers, are desired to give immediate notice to this office, whenever such failure shall in future occur.

It may be impossible entirely to prevent the miscarriage of papers—but the instances having lately multiplied to an alarming extent, we have felt it our duty to examine into the cause, and shall endeavour, if possible, to prevent its recurrence. We are this week advised of the failure of papers directed to Norwich, Conn. and Belchertown, Mass. by Mail; and at Mansfield, by Windham Stage; making in all a loss of 44 papers per week.

Mr. Simeon W. Beckwith, having relinquished the agency of this paper, and there being now no travelling agent employed, it is hoped the friends of the paper, and particularly the ministers of the Baptist denomination, in the bounds of the convention, will feel the necessity of using their influence to continue and extend its circulation in their immediate vicinity. Twenty-five cents is allowed to each agent for every good subscriber he shall procure. We hope every minister of the Baptist denomination in the state, will consider himself an agent.

The terms of payment for this paper are Two Dollars a year, payable at the end of three months; Discount of twelve and

a half per cent to Agents. We feel grateful to those who have been punctual in the remittance for the paper at the end of three months from the time of subscribing; but while we express our gratitude to some, we regret we cannot extend the same sentiment to all indiscriminately, who have patronized the Secretary. We sincerely hope, that those who are delinquent for the present or past year, will afford us an opportunity of thanking them also. The last number of this paper completed six months since the commencement of the new series, or enlargement.

General Intelligence.

LATEST FROM EUROPE.

The Galatea, from Gibraltar, has brought out complete files of the papers of that garrison to the 24th June.

The intelligence they furnish from the East is interesting, and having been received direct from Malta, is likely to be more correct than that which passes under various translations through Europe over land.

These accounts make it certain that the Turks were making the most powerful efforts to give the present campaign a different result from those which preceded it. These efforts appeared to have been redoubled in consequence of their differences with Russia and Persia having been adjusted. The rapid advance of the Grand Turkish fleet, and several corps d'armee, to the old scenes of combat, was fully corroborated. It seemed also well confirmed that the Porte would receive increased aid from Egypt. The news from Candia is direct; and if worthy of credit the Egyptian Turks on that island had been successful, and cruel as successful. We refer the reader to the extracts from the Malta papers. The Greeks on their part were taking the most efficient measures to resist their invaders. But while some accounts contended that Colonel Corioni continued his opposition to the Grecian cause as managed by the Senate, others asserted that a common danger had united them in a common cause of defence. The latter is the most likely. Advices from this quarter will become daily more interesting to the friends of freedom, and independence.

Letters from Smyrna state that the second Turkish squadron was to sail on the 20th of April, and that to bring the war with Persia to a close the Porte had ceded the conquest made by the Shah to that power.

The Greeks appear under strong apprehensions of the result of affairs in Candia. The Egyptian army is stated to have driven the natives into the mountains, and that many hundreds of Greek families have taken refuge in the neighbouring island of Milo.

The accounts from the scene of action are to the 3d of May, when it was certain that the war would be continued with increased violence and activity.

MALTA, May 4.—By the intelligence brought by the big San Francesco di Paola, under English colours, which lately arrived here it seems that the warfare in Candia is not going on favorably to the Greeks, and it is indeed even stated that such Greeks as had landed to attack the Turkish forces, had quitted that island.

The last advices from Prevesa are down to the 1st inst. and they state that very formidable preparations have been made by the Turkish government for the ensuing campaign and that not less than 5 distinct armies will advance against the Greeks in various directions.

The 1st body of the Turkish troops that will come into action, will be that of the Pacha of Scutari, who is again to make an attempt on Missolonghi—he was expected at Arta by the 15th of the present month, on his way to Acarnania. Several Tartars had arrived at Prevesa from Constantinople; they state that the Pacha actually sailed on the 8th of last month.

MALTA, May 12.—An English bombard from Canica, (Candia) gives the details of the operations of the Egyptian troops in that island under Osman Bey—and we grieve to say, that the victory of the Turks was followed by fresh massacres, and that three vessels having fugitive Greeks on board, fell into the hands of the Egyptian squadron.

The other accounts are, that the Greek Chiefs had buried all their animosities, and having received supplies of money from England, felt confident of being able to baffle all the attempts of the Turks to subdue them.

May 19. His Majesty's ship Sybelle, arrived here from Corfu, brings information, that the war preparations of the Turks were on a formidable scale; that no less than five armies were to advance on Greece in different directions; and that it was thought the death of Lord Byron would paralyze some of the defensive measures which he had recommended, and in the execution of which he intended to take a part.

MALTA, May 26.—We have already given an account of the destructive fire which took place at Cairo on the 21st March last; and we now publish another from an authentic source; which contains some further details of this dreadful catastrophe.

The fire broke out in a large building near the Arsenal, when a small quantity of gunpowder blew up, but did not cause any great damage.—The Kaya Bey, and other great men in command went immediately to the spot; but the wind blowing fresh from the north, all their exertions towards arresting its progress proved unsuccessful, when at about sunset a magazine containing 560 cantars of gunpowder, caught fire and exploded with a tremendous noise. This explosion caused a terrible shock that was severely felt all over the town; the French quarters (distant about three miles from the citadel,) were broken to pieces. Amongst those who lost their lives were Ali Bey, Inspector General of the Linen Manufactories (the same who commanded at Rosetta in the last action with the English,) and Emin Effendi, Chief of the Engineers. The Kaya Bey was but a little hurt. The conflagration now gained ground, and the Arsenal as well as the adjoining buildings were soon in flames. Another magazine with 400 cantars of gunpowder was next blown up.

On the morning of the 22d it was reported that the great vault under ground, where the main deposits of powder resists, was surrounded with fire so that nobody dared to approach the citadel, and consequently every thing was left in the hands of Providence. This deposit, it is to be observed, amounted to thirty thousand cantars. This circumstance naturally impressed great terror in the minds of the inhabitants, who, thinking only of their personal safety, forgot the danger of the plague, and fled towards Shoora Boolak, and to the western side of the Nile, not to be exposed to the effect of the explosion if it should take place. Others repaired to the gardens near

the town. Sig. Rossetti's garden was full of Europeans and Levantines. The Neapolitan, Swedish and Spanish Consuls, with their families, were received in Mr. Salt's garden, as well as the family of the Pasha's physician, his interpreter and others. The most complete disorder reigned among the inhabitants till the evening, when the intelligence was spread, that the fire was not near the large deposit, and had almost ceased. Some however did not return to town until the next morning; among these were the families of the Austrian Consul, Dr. Martini, &c. In fact this morning, the conflagration having much diminished, the Kaya Bey returned to the citadel, and after many exertions, finally succeeded to stop it entirely there.

In consequence of some conversation with his Highness at Bene Air, Mr. Salt was persuaded that the fire could not penetrate to the large deposit of gunpowder; in fact it is kept in one of the ancient subterranean caverns cut in the rock on the Mokattan, forty feet deep, and the entrance is defended by three iron doors, of which the inner one is blocked up with earth for greater precaution.

The Pasha during this time remained at Shoobra, and did not come to town, owing no doubt to his being in quarantine, but sent an order for one hundred thousand piastres to be distributed to those who would venture their lives in extinguishing the flames; and, by giving from five hundred to a thousand piastres or more to each man, the miners were at last induced to set seriously to work.

It is impossible to ascertain how the fire originated, but it is supposed to have been occasioned by negligence.

Pirates.—The schr. Elizabeth, Allen, has arrived at Baltimore, in 10 days from Matanzas. She left on the 17th of July, under convoy of the U. S. schooner Terrier. A ship from the office of the Morning Chronicle informs us, that about two days previous to the E. sailing, accounts were received of two more American vessels being taken off the harbour, carried to Seawara Bay, and their masts cut away. "There had been no accounts of their crews." "New York" had been seen on each of their trips. On the 10th inst. near Matanzas, a Columbian privateer schr. armed with one long gun, fell in with a fleet of Pirates, the same that have been committing the late depredations; they consisted of two small schooners and one felucca, and by a ruse, the Columbian brought them to action at close quarters; and after a desperate battle, and killing many, she succeeded in capturing the two schooners. The felucca made her escape with sweeps and came into Matanzas, where her crew were taken up and imprisoned by the authorities of the place—their confinement was supposed a sham. The pirates reported that the Columbian shot eight pirates on the deck of the first schooner taken, after ascertaining her character.

N. Y. Dly. Ad.

Insurrection among the Blacks in Jamaica.—It appears, from Jamaica papers recently received at Norfolk, that an insurrection was attempted by the slaves in this island in the month of June.

"On the 11th," says the Daily Advertiser, "information was obtained that the slaves on the Argyle estates of John Malcolm, at Hanover, had revolted, when immediate measures were taken to muster a military force. On their arrival, the negro men, finding their plan discovered, left the estate and went into the woods. On the night of the 13th two small houses on Alexandria estate in the neighbourhood of Argyle were set on fire and destroyed, this was to have been the signal for the other estates to follow the example, but the appearance of a military force kept them in awe. On the 14th five of the principal slaves on Golden Grove estate broke into the overseer's house, and carried off a fowling piece, a pistol and a flask of powder, plundered the house, and then to the number of 30 men and 4 women left the estate and joined the Argyle negroes in the woods.—A detachment of 50 men was immediately ordered out, who scoured the woods and secured seven of the runaways.

SOUTH AMERICAN INDEPENDENCE.

The Liverpool Advertiser of June 22, says:—The petition from the merchants of the city of London, praying a speedy recognition of the new States in South America, was presented to the House of Commons on Tuesday last, by Sir James Mackintosh. On moving that the petition be brought up, that gentleman delivered a most luminous and masterly speech, in the course of which proved to demonstration that England ought to delay that measure of justice and expediency no longer. In reply to the observations of Sir James, Mr. Secretary Canning made a statement of the present views of government with respect to South America, some parts of which were extremely satisfactory, while others were not very intelligible.—One most important fact, however, he disclosed, namely, that ministers at length were of opinion that they had waited quite long enough for the example of Spain; that courtesy towards the mother country had no further claims upon us; and that Great Britain was now at full liberty to act upon her own counsels. Moreover, it is very gratifying to us, and very honorable to Mr. Canning, that England has a second time refused to become a party to any Congress of the Powers of Europe relative to South America.

But while the Foreign Secretary informs us that this country will henceforth pursue her own counsels, we should have been glad to have received some hints as to what those counsels are likely to be. Of one thing we are thoroughly convinced; and that is, that if Mr. Canning himself guided the vessel of State, the prayers of the London and Liverpool petitions would be very speedily fulfilled. But we are a little afraid, judging from the tenor of his speech on Tuesday, that his own views on the subject are not the views of the whole Cabinet. Not that he hinted at any such difference of opinion; but when we contrast the political sentiments of Mr. Canning with those of certain of his colleagues, and when we consider how reluctantly such a man as Lord Eldon, for example, must be to the recognition of a revolutionary country; and when we also consider the doubt which Mr. Canning expressed to this discussion, as to the future policy of England, we cannot but suspect that the Cabinet are not unanimous.—We have not a particle of doubt that the Foreign Secretary, the President of the Board of Trade, and the Chancellor of the Exchequer, understand the interests of this country too well to hesitate as to the recognition of Spanish America for a single moment; but who will be bold enough to answer for the prejudices of Lords Eldon and Westmoreland?

IRELAND.

The western part of Galway county in Ire-

land is said to be in great distress. Many families were reduced to a scanty meal once in 24 hours, and the typhus fever had made its appearance.

GREECE.

A private letter from Greece states that the Turks have effected a landing in Candia and Negropont; but that at the first mentioned place they were repulsed with great slaughter. The forces of Ulysses at Negropont was considerable, and it was fully expected that the utmost extent of the evil of the arrival of Turkish troops would be to prolong the resistance of the fortress of Negropont. No details are given of the Affair in Candia. According to this letter, the Turks have abandoned all idea of invading the Morea this summer.

We refer our readers to the United States Tariff Bill in another column, which will produce a great sensation in our manufacturing towns. The enormous duties on all our Staple Manufactures, will, we doubt, give rise to smuggling on a most extended scale from Canada and the West Indies, but while the most demoralising effects will be seen in America, we fear the effects in England will be of a most distressing nature. We owe this measure chiefly to the cupidity of our Country Gentlemen, who by excluding their produce from our markets, impel all the agricultural nations to become manufacturers for themselves.—Thus our poor unfortunate workmen, one market being shut after another, are forced to toil for less and less, every day—weavers for 14 or 15 hours a day, receiving from seven to ten shillings a week, while the Corn Law compels them to pay twice as much for their food, as is paid by the people of every other country.

The Americans will repent, in sackcloth and ashes, their absurd law, which will produce great heartburnings thro'out the country. It will operate as a heavy burden on several of the States, and greatly retard the prosperity of the whole.—*London. Morn. Chron.*

Self Robbery.—A designing knave, a short time since, in Richmond, N. C. who had been employed to sell goods through the country to a considerable amount, undertook to defraud his employers, by pretending to have been robbed of all his money, on his return home. It appears, that after secreting his money about his person, he hastened to neighbouring magistrates, who, it being Sabbath morning, were about setting out to attend religious service; and with much feigned alarm and agitation, related a most piteous tale of his having been beset upon the road, by several desperadoes, who plundered him of all his money, a very particular description of which he furnished. The officers of justice, with much alacrity, accompanied him to the spot where he said he had been beset by these daring highwaymen. But on arriving at the place, and none of those appearances of the desperate scuffle which he represented to have taken place, presenting themselves, doubts arose in the minds of the magistrates of the truth of his story, and upon searching his person, the identical bills which he had so particularly described as having been stolen from him, were found sewed up in the lining of his coat. On making this discovery he was committed to the county jail to answer for his conduct. A Fayetteville editor, in remarking upon this exploit, is fearful that "the credit of the State may suffer, when there is so little security for travellers, that an ingenious person can in some bye-place, thus succeed in robbing himself."—*Charls. Cour.*

Affecting Incident.—The attendants of the Hanover market were yesterday thrown into confusion for a while by a woman apparently beating a young man, and exhibiting, both by voice and gesture, the most frantic passion. It turned out to be a very affecting scene, however. It was a Mrs. Dunn, who advertised, on the 3d instant, for the recovery of the body of her son, "who was drowned on the Wednesday preceding off Poplar island," beating "in the joy of her heart" this very son, who had that moment made his appearance, alive and well, while she was sitting in the market. It appeared that he had been washed or knocked overboard, and swam to the shore, or was picked up by some other vessel; of which fact those on board the vessel and his mother were ignorant.—*Balt. Pat. July 15.*

Water Proof Muslin.—Mr. Mackintosh, an eminent muslin manufacturer, has been exhibiting in London, specimens of water-proof muslin, and water-proof fabrics of various descriptions. He lays two breadths together, and interposes a thin lamina of caoutchouc, (gum elastic, or India rubber,) dissolved in oil of turpentine.—The Muslins thus prepared are light, not distinguishable from others; they wash well; and they can be afforded at an inconceivable advance of price. Silks, woollens, linens, &c. are treated in like manner, and even leather. Of course, such a discovery is of very extensive application, and of great importance to commerce and the arts. Mr. Mahery, M. P. is understood to have engaged in its introduction south of the Tweed.

MARRIED.

At Greenfield, Mass. on Tuesday morning last, in St. James Church, by the Rev. Dr. Strong; Mr. Benjamin H. Norton, Editor of the Times, to Miss Augusta Ware, of Boston.

At Wallingford, Mr. Rutherford Russell, of Branford, to Miss Olive Cuiver, of the former place.

At Guilford, Mr. George C. Bradly, Merchant, to Miss Sarah Frisbey.

At Middletown, Mr. Otis Fisk, to Miss Esther Hubbard.

DEATHS.

At East Hartford, Mrs. Elizabeth Forbes, wife of Mr. Moses Forbes, 55.

At New Haven, Mrs. Louis Atwater, 73, wife of Mr. Jeremiah Atwater; Capt. Ebenezer Townsend, 82.

At Norwalk, Mr. John Jarvis, 78.

At Hamilton, N. Y. Mr. John Flavel Hubbard, son of Oliver Hubbard, of Windsor, Conn.

At Guilford, on the 25th ult. Mr. Andrew Elliot, 54.

NOTICE.

A meeting of the Baptist Society will be held at the lower vestry of the Baptist Meeting House, on Tuesday evening, the 3rd instant, at half past 7 o'clock. A punctual attendance is requested.

By order of the Committee, J. BROWN, Clerk.

ADVERTISEMENTS.

A CARD.

R. DARRAH, DENTIST.

RESPECTFULLY informs the Ladies and Gentlemen of Hartford and its vicinity, that he has taken a room in Mr. St. John's House on Main street, where he will be happy to wait upon them in the line of his profession. He makes and inserts Artificial Teeth, from one to full Sets; he Cleans, Plugs, Separates and Extracts Teeth, Roots and Stumps, and performs every operation in the best manner.

DISTRICT OF CONNECTICUT, ss.

Be it remembered, That on the twenty L. S. second day of June, in the forty-eighth year of the Independence of the United States of America, WILLIAM CHANNING WOODBRIDGE, of the said District, and EMMA WILLARD, of the district of New-York, have deposited in this Office the title of a book, the right whereof they claim as Authors and Proprietors in the words following—to wit:

"Modern Atlas on a new plan: to accompany the system of Universal Geography: By William Channing Woodbridge.—In conformity to the Act of the Congress of the United States, entitled 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned.' And also to an Act, entitled, 'An Act, supplementary to an Act, entitled 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.'"

CHARLES A. INGERSOLL, Clerk of the District of Connecticut. A true copy of Record, examined and sealed by me.

CHARLES A. INGERSOLL, Clerk of the District of Connecticut.

DISTRICT OF CONNECTICUT, ss.

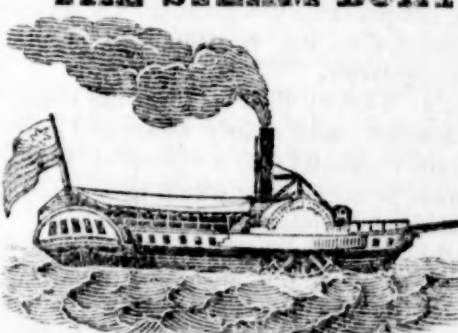
Be it remembered, That on the eleventh L. S. day of June, in the forty-eighth year of the Independence of the United States of America, William C. Woodbridge, of the said district, and Emma Willard, of the district of New-York, have deposited in this office the title of a Book, the right whereof they claim as Authors and Proprietors, in the words following—to wit:

"A System of Universal Geography, on the principles of Comparison and Classification—by William Channing Woodbridge—Illustrated with Maps and Engravings; and accompanied by an Atlas."—In conformity to the Act of the Congress of the United States, entitled "An Act for the encouragement of learning by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned." And also to an Act, entitled, "An Act, supplementary to an Act, entitled 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.'"

CHARLES A. INGERSOLL, Clerk of the District of Connecticut. A true copy of Record, examined and sealed by me.

CHARLES A. INGERSOLL, Clerk of the District of Connecticut.

THE STEAM-BOAT



OLIVER ELLSWORTH,

Capt. Havens, commenced running between New York and Hartford, on the 6th instant. Leaves New York Mondays and Thursdays, at 4 P. M.; leaves Hartford Wednesdays and Saturdays, at 1 P. M.

Stages will be in readiness on the arrival of the boat at Hartford, to forward passengers for Providence, Boston, Vermont, and New-Hampshire.

Light freight will be taken at reasonable rates, but must be paid for previous to the delivery of the goods. Freight from Hartford must be sent on board before 12 o'clock on the days of sailing.

May 10. 15

HARTFORD AND PROVIDENCE Stage and Steam-Boat Line.

The Steam Boat EXPERIMENT, Capt. Williams, will leave Hartford for Saybrook New London and Norwich, on Mondays and Thursdays, at 1 P. M.

Returning, will leave Norwich, at 1 P. M. and New London at 3 P. M. on Wednesdays and Saturdays, and after meeting the Steam Boat Oliver Ellsworth, for New York, will arrive at Middletown the same evening.

Stages will run direct to Providence on the arrival of the Boat at New London. The same Stages also join the boat on return.

June 14. 21

NOTICE.

WE the subscribers being appointed by the Hon. Court of Probate for the district of Suffolk, to examine the claims of the creditors of the estate of ABELAH HASTINGS, Jr. late of Suffolk, deceased; hereby give notice, that we will attend to the business of our appointment at the late dwelling house of the deceased, in said Suffolk on the first Monday of September, and the last Monday of December next ensuing, at one o'clock in the afternoon of each of said days.—Six months from the date hereof being allowed the creditors to exhibit their claims. All accounts must be properly attested.

APOLLOS FULLER, } Comrs.
SIMON KENDALL, }

All persons indebted to said estate are hereby requested to make immediate payment to the subscribers.

JOHN LEWIS, 2d, } Admrs.
MARY HASTINGS, }

Suffield, July 5, 1824.

POETRY.

For the Christian Secretary.

"There's beauty in the deep," Conn. Mir.
 "There's beauty in the sky," Mass. Yeoman.
 "There's beauty in the land," Hart. Times.

There's Beauty in Religion.
 Her form of virtue moves by grace;
 Reflected rays from God's own face
 Around her beam—Her brow we find,
 With love, and hope, and joy, entwined,
 She brings all comeliness to mind—
 There's beauty in Religion.

There's quiet in Religion.
 The throbbings of the wretched heart,
 Disturbed by sin's corroding smart,
 She moves her lenient hand to calm;
 Of faith, applies a healing balm,
 And rests us on a Saviour's arm,
 There's quiet in Religion.

There's Goodness in Religion.
 She treads the way where goodness lies,
 Directs us to its home—the skies,
 And then, she clears our mental sight
 Of doubts that dim its heavenly light,
 And shows us day divinely bright—
 There's goodness in Religion.

R.

GENERAL ASSOCIATION.

We have been politely favoured with a copy of the Proceedings, of the General Association of the Congregational Churches in Connecticut, at their meeting at Goshen on the 3d Tuesday in June, 1824, from which we give the following extracts and summary.

Twelve Associations were represented.—Also Delegates were present from the General Assembly of the Presbyterian Churches in the United States; General Associations in Vermont, Massachusetts, and New-Hampshire; and the Evangelical Consociation of Rhode-Island.

After the choice of Scribe and Moderator, the meeting was opened by prayer by the Moderator.

The rules of the Association were then read, and a number of Committees reported; after which a sermon was delivered by Rev. H. Loomis, from John xv. 24. "They have seen and hated both me and my father."

The business of the Missionary Society was attended to, and officers appointed for the ensuing year.

The Report of the Trustees of the Association was read and approved, and sundry select committees reported.

"The following persons were chosen Directors of the Domestic Missionary Society for the year ensuing:—Messrs Timothy Dwight, Timothy Stillman, Matthew Marvin, Esq. Richard Hubbard, John Hall, Esq. Rev. Messrs Joel Hawes, Caleb J. Tenney, Samuel Mervin, Aaron Dutton, Abel M'Ewen, Isaac Lewis, jun. William Andrews, Daniel Dow, Joseph Harvey, Lyman Beecher, D. D. Aaron Hovey, William L. Strong, and Zephaniah Swift."

Among the Resolutions of the Association, were the following:

Resolved, 1st. That in the opinion of this Association, an act of council ordaining or installing a person over any body of men, not previously organized as a church of Christ, does not constitute or produce their regularity.

2dly. That by their said act the council do, however, most clearly assert and recognize the regularity, as a church of Christ, of those persons over whom they place a person in the ministry.

3dly. That no church can be regularly organized, from the members of another church, without its consent, until the latter church has forfeited its christian character, or unless such organization is made by a power to which the church holds itself amenable.

The vote adopting the Report of the Committee on divorce, was re-considered; and the committee to whom it was referred to report what further measures on that subject should be adopted reported various amendments of said Report, which were adopted. The Report as thus amended was read and adopted, and ordered to be printed. On recommendation of the last named Committee,

Resolved, That a Committee be appointed to prepare a petition to be presented to the Legislature of this state, praying that honourable body, not to grant divorces in any case except for adultery, further than from bed and board, and that the Committee report said petition to the next General Association; and that in case the Association approve the petition, that it be communicated to the churches for their signature. Rev. Messrs. Calvin Chapin, D. D. Nathan Perkins, D. D. Joel Hawes and Noah Porter were appointed the Committee for that purpose.

Had we room, we should be pleased to publish the Reports and Proceedings entire; but as we have not, we shall only insert in this paper, the Report on the subject of Divorces, as we consider that that subject more immediately concerns the community at large, and we sincerely hope the petition which shall be presented to the Legislature, praying for the modification of the law regarding divorces, will be heard, and the law so altered as to accord with the Law of Jesus Christ.

From the Report on the state of Religion in the bounds of the Association, we learn that the cause of evangelical piety is prevailing. A number of towns have been visited with special tokens of the divine favour. Also from other religious communities, in correspondence with the Association, pleasing accounts are received.

The financial concerns of the Association are in a prosperous state.

REPORT ON THE SUBJECT OF DIVORCES.

To the General Association of Connecticut, to be convened in Goshen, on the third Tuesday of June, 1824.

"In case of divorce granted by the civil authority between a husband and wife, merely on the ground of alienation of affection and quarrels, what shall the church do with the party, whenever the husband or the wife, belonging to their communion, who marries again during the life of the other party?"

The Committee, to whom the last General Association referred the above recited question, presented to that body by the District Association of Tolland County, respectfully report:

That they have attended to the subject submitted to their examination; and that, in their opinion, a correct answer depends on the decision of the two following questions: Is the supposed marriage consistent with the laws of the state? And is it consistent with the laws of God?

1. Is the supposed marriage consistent with the laws of the state? To this the answer is clearly affirmative. It is in pursuance of these laws, as the Committee understand, that the numerous and increasing instances of divorce take place. It is furthermore understood, that, of late, they are universally unconditional. The civil code, and consequently the civil practice, imposes no restrictions upon either of the parties divorced. Both are left at liberty to form new conjugal relations.

It is said, moreover, that, in cases not a few, this liberty is known to have created a very successful temptation to transfer the conjugal affection which ought to be unalienable—to produce quarrels, also, preparatory for a divorce; and that engagements, to marry the objects of transferred affection, have been made, even before the request for divorce by human authority was offered.

Thus the laws of men permit the supposed marriage. A complaint, founded on the statutes of the state, cannot, therefore, be sustained.

Nor do human laws stop with mere permission. Such a marriage having been solemnized, they recognize and establish as valid. Its recognition, and establishment by the state, would, in the judgment of the church, be clearly justifiable, if human and divine laws, on the subject, were in all respects, the same.

Submission to every ordinance of man, for the Lord's sake: obedience to magistrates, and subjection to the powers that be as ordained of God, are duties made indispensable by inspired command. They are indispensable, however, on the conditions very carefully and explicitly connected with the precepts of the infinite Legislator, by whom they are enjoined. The laws of men, it is perfectly plain, can be binding then, and then only, when they are consistent with the laws which God has enacted, and communicate by an especial revelation. If, upon any subject, laws human and divine do not agree, no christian—no church—no believer in the existence of Jehovah, can hesitate a moment in deciding whether man, or God should be obeyed.

2. Is the supposed marriage consistent with the laws of God? This is thought to be the principal point, which, in the present case, demands investigation. The light of truth will here disclose to the church the path of its duty. From the holy scriptures alone does that light emanate.

This question may be usefully divided. How does Christ, the supreme Legislator, view the conjugal relation? And what crime does he name as forming a justifiable ground for dissolving the marriage contract, while the parties are yet living?

1. How does Christ, the supreme Legislator, view the conjugal relation? From obedience to the primeval law, there was undoubtedly an extreme departure, through many ages, by polygamy and concubinage, even among the distinguished people of God. Divorces also became frequent, and for slight causes. "But in the beginning it was not so." All sexual connection, except between husband and wife, was implicitly forbidden.

It does not appear that Christ has made it the duty of his people to ascertain whether there was a positive dispensation, which, in any sense, could justify that departure, and those divorces. It is remarkable, however, that he mentions hardness of heart as the reason, that bills of divorce were so common. He speaks of it in terms that prove its exceeding criminality.

It is not less remarkable, that when the Pharisees, "tempting him," enquired, Matt. xix. 3. whether it was "lawful for a man to put away his wife for every cause?" he answered, by reviving and establishing the original charter, and he did it by repeating the very words of the original institute. "Have ye not read, that he who made them at the beginning, made them male and female?" That there might be no possibility of mistake, excepting by wilful perversion, he subjoins the reason originally given, "For this cause"—their having been created male and female, and only one of each sex—"for this cause shall a man leave father and mother, and shall cleave to his wife."—In the next verse he declares the decree of infinite

wisdom, setting forth the peculiar trait of character by which this connection was to be perpetually distinguished from every other. "Wherefore they are no more twain, but one flesh." He thus exhibits the singular nature of the conjugal relation. On this fact is founded a law of Heaven, which can in no age of the world be innocently violated. As it, furthermore, to put every question, upon this subject, forever at rest, he adds, "What, therefore, God hath joined, let not man put asunder."

The legitimate and true inference cannot be easily misapprehended. It is impossible for man to break up this connection and be guiltless. If, in extreme cases of alienated affection and of quarrels, through depravity, it ever becomes necessary for man to separate husband and wife, yet the connubial tie continues unbroken by such causes. Of course, neither party can marry again, and be innocent. The Legislator of the universe has never bestowed upon man a warrant, by any civil enactments, or in any other way, to render such a marriage valid. Thus Christ ordains, that the conjugal relation, constituting husband and wife one flesh, shall be indissoluble by any right of human authority, saving for the cause of fornication or adultery, which mean the same thing in this connection.

2. What crime does Christ name as justifying a dissolution of the conjugal relation, or as causing the twain to be no longer one flesh? It is worthy of repetition, that he does not, when legislating upon this subject, even allude to alienation of affection, or to quarrels between husband and wife. Such alienation and such quarrels are indeed sinful. As a violation of sacred vows, and of faith solemnly plighted, they are sins very heinous and aggravated. They are a warfare waged against heaven, and against society, no less really than against domestic peace and enjoyment. But they do not authorize the dissolving of that connubial tie by which the wretched parties have been religiously constituted "one flesh."

What then is the crime, which, by the decision of the omniscient judge, may be the ground of dissolving the conjugal relation? It is *adultery*. It is the sexual and carnal intercourse of either husband or wife with a third person. This is, in distinction from all others, the crime. Whether the guilt of this be greater or less than that of those sins which are inseparable from alienated affections, and from quarrels, mankind are incompetent to determine. Christ has not required his people to measure with exactness the magnitude of guilt incurred by one mode of sinning, in comparison with that of another. His rules of life extend to the prohibition of sin in every form.

The dissolution of the connubial bond by adultery is founded on the very nature of that relation which lawful marriage establishes. In every point of view, the sin is great. The guilt is tinged with a crimson dye. So it has been considered by nations, of every age and country, possessing the smallest claim to elevation of character. Laws, consequently, of no more than human authority, have justly subjected adulterers to extreme penalties and pains. In the sight of heaven, also, and by a "decree that changeth not," adultery is a sort of iniquity marked with denunciations of "wrath unto the uttermost." The all-wise Legislator has selected this crime, and this alone, as sufficient for severing the solemn and sacred ties of marriage, and declaring the parties no longer to be husband and wife. No other crime—no alienation of affection—no quarrels—no distance of time or place, while the parties are living, can destroy the connection. "But I say unto you," Matt. v. 32, "that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced"—except for this cause, must be the continued meaning—"committh adultery." Her being put away for reasons, other than that which is here named, does not dissolve the conjugal relation. She is, no less than ever, his wife. His putting her away for other reasons exposes her to commit adultery by being married to another man. Therefore, her husband, thus putting her away, is said to *cause* her to commit adultery. Not only does the woman, divorced under these circumstances, commit adultery if married to another man, but the man, who marries her, becomes guilty of the same heinous crime.

Again, Mark x. 11, 12. "And he saith unto them, Whosoever shall put away his wife, and marry another, committh adultery against her; and if a woman shall put away her husband, and be married to another, she committh adultery."—Further, Luke xvi. 18. "Whosoever putteth away his wife, and marrieth another, committh adultery; and whosoever marrieth her, that is put away from her husband, committh adultery."

Nothing needs to be added, explanatory of what is taught by these declarations. The three evangelical historians agree perfectly in the testimony of Christ which they record upon this subject. Because she is still the wife of him who put her away, a man, by marrying her, makes himself guilty of this infamous crime. It may, perhaps be thought superfluous to say, that the same divine law, and the reasoning from it, apply with a force of evidence, equally con-

clusive, to the separated husband, and the separated wife.

On these reiterated attestations to the manner in which the living God beholds divorce, and the marrying again of the guilty, the Committee take the liberty of submitting a few remarks.

1. The sexual intercourse of either husband or wife with a third person does authorize a dissolution of the marriage relation.

2. His selecting the crime of adultery, as constituting the sin which may cause such a dissolution, and his fixing upon this only—neither naming, nor even alluding to any other as producing the effect—warrants the conclusion that no wickedness but that of adultery can be a sufficient ground for dissolving the conjugal tie, while both husband and wife are alive.

3. The parties, supposed in the question, continuing, as the omniscient mind decides, to be one flesh, their relation formed by legal marriage remains entire. No alienation of affection—no quarrels—can annihilate their obligation to each other, or sunder the cord by which they have been reciprocally bound.

4. Whenever such cases of wretchedness are discovered as imperiously demand a separation, divorces may not be extended but to "bed and board." The divine law is not known to forbid a separation thus limited, however sinful must have been its causes. Nor can even this limited separation ever be right, excepting in extreme cases, and when the abuses offered are chargeable upon one of the parties only. Such cases are comparatively few.

When the alienation and quarrels arise from the folly and wickedness of both husband and wife, instead of being separated, they should be compelled to continue together. This is the appropriate punishment. This is the only punishment that can lay any efficient check upon future misconduct. It is the only punishment that can be applied with a reasonable hope of reformation. It is a punishment happily calculated as a warning to others, and to keep husbands and wives continually vigilant against the very beginnings of discord. To hold up before unprincipled people a hope of divorce, with the liberty of forming new matrimonial relations, is to offer depraved creatures a premium for conjugal alienation and quarrels.

5. A re-marriage, under the circumstances presented in the question, is adultery by the divine law. The party contracting it is consequently a criminal in the view of heaven.

6. It is with deep regret, and with much concern for the best interests of families and of the community, that the Committee observe, upon this subject, the utter inconsistency of the civil law with the law of God. It is not without alarming cause that those members of the Commonwealth, who are pillars of wholesome order and of good government, deprecate the increasing and the trivial grounds of divorces in the state. Especially do the Committee find reason to lament the fact, that, in violation of the divine law, such re-marriages are both permitted and sanctioned. They find themselves constrained to behold, in this system, the worst appetites and passions of depravity encouraged and gratified. Unhappily, they have occasion to be witnesses that the present laws and practice, upon this subject do greatly multiply the evils they were designed to prevent. Of this deplorable effect they have demonstration in the growing number of desertions from the obligations of wedlock—of conjugal alienations—of quarrels between husband and wife—and of petitions for divorce, because no prohibitions of re-marriage are either imposed or expected.

Were it not for the influence of principles widely different from those on which the legislative and judicial practice proceeds, the foundations of domestic peace—of salutary education—of social enjoyment—and of mutual confidence, would be much more extensively removed, and general confusion and misery would ensue. How soon a condition so distressing is to be realized, unless the system of the civil institute shall be changed to an accordance with the divine law, time and events will show.

7. In the judgment of the Committee, the reasoning here employed furnishes a decisive and perfectly true answer to the question which they have been called to examine. To them, it appears to have been proved that, however imperious, in a few cases, may be the necessity of separation, yet adultery is the only crime which can render husband and wife no longer "one flesh." It follows with invincible evidence, that, in relation to such persons as the question supposes, a second marriage of either, while the other lives, is, in the highest sense, unlawful. The party, thus marrying, is criminal. The person, thus guilty, is disciplinable for adultery. The church must purify itself. The unclean and accursed thing must be separated and cast out. Nothing but an abandonment of the illicit connection, attended by satisfactory manifestations of Godly sorrow, can justify the church, if it tolerate such an offender in its communion.

If it be objected that the reasoning, which affords this conclusion, opens a broad door of temptation to adulterous intercourse, as a qualification for such a second marriage as shall be lawful in the sight of God, and that therefore the correct-

ness of the argument must be questionable, an answer is at hand. The divine law is immutable. Immutable also is the duty of man, and the duty of the church, upon such a subject. No indulgence is granted to licentious propensities. Wretches, so deeply immersed in practical depravity as the objection assumes, ought never to be named as belonging to the visible family of Christ. If discovered there, they are to be thrust out as impure and reprobate.

If the laws of the state against adultery, with their severe penalties of long imprisonment and indelible infamy annexed, are permitted to slumber and sleep on the pages of the statute book, the church is not to be charged with the sin. The church has always a remedy within itself. This remedy has no connexion with physical force. It is a moral remedy; and, to the whole extent, in which the iniquity concerns the church, it is an effectual remedy. This the family of Christ do apply, when they present their solemn testimony to the world, by an excision of the transgressor. Furthermore, Let "the powers that be" execute promptly, and in every instance of conviction, the law, defective as it is, by themselves enacted against adultery, and this objection to the reasoning here adopted, and to the conclusions which it furnishes, will be mentioned no more.

"JUDGMENT OF ENEMIES IN FAVOUR OF RELIGION."

Extracts from the Rev. Mr. Brantly's Sermon, with the above title, founded on Deut. 32. 31—"Their rock is not as our rock, our enemies themselves being judges."

The earliest records of the Christian Church, furnish examples of high import, shewing the happy and powerful influence of faith in Christ amidst the most critical extremities. It was the lot of Christians then to give full proof of the certainty and solidity of the rock on which they stood. The tempest of persecution, which bursting from the wide empire of Pagan darkness raged with fearful violence, and beat with unrelenting fury upon the little fabric of Christian Society, left a clear demonstration of the nature of its foundation. It was seen standing, after the smoke and darkness of the tempest had subsided; but it was standing with augmented brightness and magnitude. It grew amidst the storm into a great building, and the angry elements which had intended to level it with the dust, were the unwilling instruments of forming it into a high and splendid structure.

A letter from the elder Antoninus, addressed to the Province of Asia, and set up in the common Assembly at Ephesus, shows the general character of Christians at that period, and the temper in which they had suffered. The Pagan Priests had not ceased to make the most clamorous and angry appeals to the Emperor against the Christians charging them with impiety and Atheism, and demanding the most sanguinary Edicts against them. This amiable Prince, however, more inclined to the side of humanity and justice than to a persecuting power, caused the following letter to be addressed to the Common Council of Asia. "You harass and vex the Christians and accuse them of Atheism and other crimes which you can by no means prove. To them it appears an advantage to die for their religion, and they gain their point, while they throw away their lives rather than comply with your injunctions. As to the Earthquakes which have happened in times past or more recently, is it not proper to remind you of your own dependency, when they happen, and to desire you to compare your spirit with theirs, and observe how serenely they confide in God? In such seasons you seem to be ignorant of the gods, and to neglect their worship. You live in the practical ignorance of the Supreme God himself, and you harass and persecute to death those who worship him. Concerning these same men some others of the Provincial Governors wrote to our divine father Adrian, to whom he returned for answer, 'That they should not be molested unless they appeared to attempt something against the Roman Government.' Many also have made application to me concerning these men, to whom I have returned an answer agreeable to the maxims of my father. But if any person will still persist in accusing the Christians merely as such, let the accused be acquitted though he appear to be a Christian, and let the accuser be punished."

CHURCH CONSTITUTED.

On the 30th of June a Baptist church was constituted at Poland, in the State of Maine. The principal exercises, were as follow: Sermon in the morning by Elder David Nutter, of Livermore. Sermon in the afternoon adapted to the occasion by Elder Benjamin Titcomb, jr. of Freeport. The fellowship of sister churches was presented by Elder John Tripp, of Hebron; followed by an address to the newly formed church by Elder James Hooper, of Paris. At the close of the exercises, the assembly removed to the water, and the solemn and precious ordinance of baptism was administered by Elder George Ricker, of Minot. The season was interesting and delightful; and we are encouraged to hope that this infant church will be a spreading vine in the garden of God.